A 001 032 063 8
UC SOUTHERN REGIONAL LIBRARY FACILITY

METHODISM IN POUGHKEEPSIE

L. M. VINCENT

ornia
al
y

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

http://www.archive.org/details/methodisminpough00vinciala

METHODISM

IN

POUGHKEEPSIE AND VICINITY.

ITS RISE AND PROGRESS

FROM 1780 TO 1892,

WITH

SKETCHES AND INCIDENTS.

A BRIEF SUMMARY OF OTHER RELIGIOUS DENOMINATIONS.

BY

REV. L. M. VINCENT.

POUGHKEEPSIE, N. Y.
PRESS OF A. V. HAIGHT,
12 LIBERTY ST.

BC

Introduction.

THIS volume is largely devoted to the History of Methodism in Poughkeepsie.

The writer, now in the 64th year of his connection with the Washington Street M. E. Church, has long felt that some more permanent record than hitherto existed, should be available to the Methodists of this city.

The book is not intended as a boast, is not prompted by any spirit of rivalry, or egotism.

"Let him that glorieth glory in the Lord."

What Methodism is, is of God, and we only boast of God's tender love and infinite mercy, in an instrumentality that has gathered a vast number of harvest sheaves.

Without any reflection on past history or persons, it is only truthful to say, that Methodism in its early beginning in Poughkeepsie, was hardly a "welcome guest."

Its introduction and history confirm the fact.

It was only after a severe struggle of several years that it found a lodgment

Its infancy was feeble, and its growth comparatively slow.

Its friends multiplied, and it came to stay.

In seventy years it has made a steady, and a sturdy advance. It is quite equal in numbers to-day, to any Protestant church in the city.

It has many years to grow before it reaches the age of several of our sister churches

It is young, compared with our "Reformed Churches," which have held occupancy here 170 years; and our Episcopal brethren whose existence dates back 126 years.

No partiality can be justly alleged against the author of this book in devoting so much space to the "Mother Church of Episcopal Methodism" in Poughkeepsie, viz: the Washington street Methodist Episcopal Church: The writer knows "*this*" church, as he has never known any other. With most of the recorded list of members, herein, he was personally intimate. All have passed away but *three*.

Sixty-four years in any church makes a history.

Washington street M. E Church was the only Methodist church in this city up to 1840 ; and the history of the " Mother Church " in an important sense, is the history of each and all

Thanks are hereby tendered to pastors of sister churches, for facts in regard to their own church history, so readily accorded.

What is Methodism?

This question will naturally be asked by many who read this volume.

Methodism is a term usually applied to the system of doctrines and general plans of economy held and professed by the Wesleyan Methodists of England and elsewhere—notably by the Methodist Episcopal Churches of the United States of America.

Many mistake the origin of Methodism and its primitive character, by the name it now bears, and the period when that name was given it.

It is the spirit of Methodism, its Divine qualities, that marks its age; qualities that link it with the early Apostles of our Lord Jesus Christ. Paul had it, preached it, died in its faith. So other Apostles. In the upheavals of society in the early church, the spirit and power of Methodism became comparatively lost as though it were buried forever.

But still it lived; and though its channels were hidden, yet there was an occasional "outburst" sufficient to show that it was "Living Water" all through the centuries, until that grand and wonderful development in 1729 in Oxford, England, through the instrumentality of the Wesleys and others, which was attended with great power, so that surrounding churches were shaken as though an earthquake stirred them.

The effect still remains, and spiritual harvests are still reaped, from the new life infused by the instrumentality of Methodism.

The term, Methodist, was originally a term of reproach, consequent upon a devout, exact, Methodical,

manner of living, and this term gradually diplaced the temporary appellation of Bigot, Fanatic and Holy Club. Methodism long years agone, has been known as "*Christianity in Earnest*," not inappropriately retaining in this designation its primitive character.

Rightly understood, it is an embodiment of sound Bible doctrine, of deep spirituality; with as many clear and happy conversions, sanctified lives, and triumphant deaths as any church extant, in proportion to numbers.

A child of Providence; God begotten, God cared for, God preserved; her doctrines are purely Biblical, to wit: The doctrine that Christ made an atonement for sin and salvation possible to all sinners; that God pardons the guilty on true repentance toward God, and faith on our Lord Jesus Christ. That it is the office and work of the Holy Spirit to testify to, and witness with our spirit, that we are the children of God by adoption and regeneration; that the consummation of a true Christian life is the sanctification of the believer, and an abundant entrance into Heaven.

That the condition of our justification and pardon, involves faith "*in*" Christ, and faith "*on*" Christ.

The first is a "fact," by which we apprehend the atonement, the grand scheme of redemption.

The second, is our acceptance of the fact, and our absolute dependance on Christ; the indispensable condition of our justification. Acts, 16:31.

We may believe "in Christ," that He is the Saviour and bids us come to Him, that we might have life; but we "may not come."

We may have knowledge of a possible and conditional redemption by Christ, and not accept it.

We must go farther than this to effect our personal salvation, we must believe "*on*" Christ. I believe *in*" a boat, as a means of crossing a river in safety;

and yet fears may arise, and I decline to enter it. I believe "*on*" a boat, when I venture in it, and stake my life upon it; lost or saved, I venture. So we believe "*on*" Christ, when we surrender all to Him, and stake our souls' eternal salvation "*on Him and Him alone*; accepting Him because of his infinite merit, immutable promises and shed blood." Just here, the utterance of the heart and lips is on this wise:

"Just as I am without one plea,
But that Thy blood was shed for me,
And that thou bids't me come to Thee,
O Lamb of God, I come! I come!"

The Success of Methodism.

It is no vain boast to say that for the hundred years just past, the success of Methodism is marvelous.

In numbers, in intelligence and piety, in wealth and influence, in all that makes a church good and useful, Methodism will compare favorably with any Protestant denomination.

In all her existence, her mission has been largely to the "poor," and her success here has been one of the grandest features of her conquest.

It was one of the grand wonders of Messiah's day. "The poor have the gospel preached to them." Matt. 11:5. Worthy to be catalogued in the list of Messiah's triumphs.; "with sight to the blind, the lame healed, lepers cleansed, the deaf hear, the dead raised, the 'poor' have the gospel preached to them."

Wondrous record! and think you what a "*resurrection power*" this truth has been to unnumbered millions of poverty, and adversity. The Saviour sending to the poorest of the poor, the greatest gift, next to Himself, the world ever knew, "*The Blessed Gospel.*"

Methodism shall never blush that her mission was to the "*poor*" as well as the "*rich*," and in the salvarion of the poor, her trophies have never been excelled in the world's history. May we inquire, why this triumph? First of all, "it is God's work." But then, God works by means, by instrumentalities!

Has not God designed "Methodism," one of the successful agents in the salvation of the world? and if God appointed, God knows full well, the adaptation of the means to the end.

We have before hinted at the "*Spirituality of Methodism.*"

Is not this the "lever" that has shifted so many from the domain of spiritual poverty to affluence; that has lifted up vast multitudes out of the very dregs of humanity, and made them kings and priests unto God?

Methodism has a vital power in her "*Emotional Christianity.*" Here is an element that sways human hearts, binds communities and churches, where there is little affinity of wealth and learning.

The sentiment here expressed has provoked nominal Christianity to scoff, and often to declare, as a "wild enthusiasm," the Divine inspiration of an "emotional Christianity."

Reason only, it is alleged, can sway sceptre here.

But a Christianity that lies only in the realm of reason, (and this is no plea for ignorance,) that does not get into the heart, and set it throbbing with Divine impulses, such a Christianity is only a "galvanized corpse." Let me not be misunderstood here, for I have no sympathy with a wild fanaticism in the church or world.

It is no wild enthusiasm, this sense of the love of God shed abroad in our hearts by the Holy Ghost given unto us; of a power Divine, that transforms from sin to holiness, melts hard hearts, turns hatred to love, grief to joy, sighing and sadness to "joy unspeakable and full of glory." We plead for an "emotional Christianity," a Divine influence in the word, that thrills human hearts, a Divine comforter, in the indwelling Holy Ghost, a Divine consolation in communion with God in prayer, hearts all aglow, when tears are shed, praise is uttered, shouts are sometimes heard and the indication of pentecost apparent, so that even in modern times, when and where God pours out

His spirit, an astonished people ask as in olden time, "What meaneth this?"

David meant all this and even more, when he said, Psl. 35:9, "My soul shall rejoice, it shall rejoice in His salvation."

And Paul; when he said, "The God of hope fill you with all joy and peace in believing."

And Peter; when he said, "Believing, ye rejoice with joy unspeakable and full of glory."

The outcome of all this is, ordinarily, the "*Certainty of our spiritual condition.*" A true state of grace, an "engrafting into Christ the true vine." "Born again, not of corruptible seed, but incorruptible," "heirs of God, and joint heirs with Jesus Christ."

Here are elements of testimony, that can only be ignored by a rejection of Christianity entire. If Mr. Wesley ever doubted this, it was before his heart was "strangely warmed," under the preaching of a devout Moravian.

That "strange warmth" was the effusion of the Holy Spirit, "wherein God witnessed with His spirit that He was a child of God," and he believed it; preached it; died under its influence, exclaiming, "the best of all is, God is with us!"

For further reference on this point, I refer the reader to Isaiah, 12 1-2; 1st John, 3:14; Romans, 8:15.

Attachment to One's Church.

This problem is not difficult to solve, especially when our attachments are widened, deepened, strengthened by a life-long consecration and service.

Here perchance we recognize the place of our spiritual birth, and it may be that here we have spent long years of earnest work in the communion and fellowship of the saints.

Families have dwelt here in sweet fellowship ; here sainted ones we loved so much matured for heaven ; multitudes rejoiced with hearts all aglow, with the baptism of fire.

In the church's true history, there is a bond of attachment hard to sever ; and it is meet that the generation of Methodists following in succession should be made familiar with the steps trodden by a parentage safely housed, their toils, sacrifices, triumphs. The cost of Methodism should never be forgotten so long as our church endures ; the *cost of Methodism to its pioneers*, in this city or elsewhere : Those who have gone before us and left us an example that we might tread in their steps.

Before proceeding directly to our church history, I desire to acknowledge my indebtedness to the research and labors of Doct. Wm. H. Ferris, now deceased. I was not aware of any publication by Doct. Ferris, or any other, until I had made a careful research of our church history, from 1780 to 1830. The result of this research was so near akin to the facts published by Doct. Ferris, that I at once decided to avail myself of his printed sheet as to some facts recorded in this

volume. All honor to Doct. Ferris for his tribute to early Methodism.

As early as 1788–89, Methodist societies were organized in Rhinebeck and other adjacent places.

Rev. Freeborn Garrettson must have passed Poughkeepsie frequently in his evangelistic labors.

The first church edifice erected in Poughkeepsie was the Reformed Dutch, located on the north side of Main east of the Poughkeepsie Hotel, now the Nelson House Annex.

Tradition intimates that a small church was first erected on the south side of Main street, corner of Market street, and was subsequently removed to the north side of the street. The writer well remembers when there was a break into the old grave yard, corner of Main and Market streets, for the removal of the dead. The excitement for and against was quite equal to the political squabbles of the present day, but the dead were removed nevertheless.

Dutchess circuit, the beginning of Methodism in this section, first appears in the minutes of the New York Conference in 1788. The circuit extended from Albany on the north to Connecticut and Massachusetts on the east, the Highlands on the south. There were two preachers on this circuit, Cornelius Cook and Andrew Harpending. Cook died the next year, and Harpending was expelled the year following. In 1789 Samuel Q. Talbot and Benjamin Abbott were the circuit preachers. The membership of the entire circuit at this date was 203. It is supposed that Talbot preached the first Methodist sermon on New England soil. It was in the bar room of a tavern in Salisbury, Connecticut, some six months before Jesse Lee entered New England.

Benjamin Abbott, the associate of Talbot, was a son of thunder, with little culture or refinement, but

great goodness and power. After a holy and useful life he died in 1796.

In 1790 Peter Moriarty and Menzinas Raynor were the spiritual shepherds, and the membership of the circuit had increased to 410. Hallock followed, in 1791. Moriarty, a faithful and useful man, was found several years later, lifeless, in his bed at Hillsdale.

Thomas Everard, Zebulon Zanky, Samuel Fowler, Robert McCoy, Jacob Rickhow, and David Brown followed as preachers on the circuit. They were aided by the indefatigable "Garrettson," as Presiding Elder.

In 1795 Peter Moriarty returned to Dutchess circuit, and remained two years, with David Brown, and Samuel Fowler as colleagues.

It was not until "1796," that the voice of a Methodist preacher was heard in Poughkeepsie. During that year Freeborn Garrettson preached one sermon in the Reformed church; then standing on the North side of Main Street.

Four years after Wm. Thacher came to this city, then having a population of four thousand, and preached in the court house. He had good and respectful audiences. After some half dozen sermons, without gathering any fruits, this field was again abandoned. While preaching here, Thacher was the guest of Thomas Haywood living one-third mile south of the city. Here he became acquainted with Col. W. Pearce from Pawling, this county, who was attending court. Pearce was a thoughtless, worldly man. At family prayer, led by Thacher, he was awakened, and invited the minister to come to Pawling, and preach. Thacher went and introduced Methodism there. His failure in Poughkeepsie opened an effectual door 20 miles away.

"In the morning sow thy seed, in the evening with-

hold not thy hand, for thou knowest not which shall prosper."

In 1800 or 1801 Bishop Asbury visited Poughkeepsie, and said of it, "This is no place for Methodism." He was a great evangelist, but no prophet.

At this period, we find the following names in the list of circuit preachers: Philip Wager, Joseph Mitchell, Jacob Rickhow, Billy Hibbard, Joseph Totten, Roger Searle. In 1800 Wm. Thacher and Peter Jacques were pastors. The territory of Dutchess Circuit had been divided, and its dimensions were nearly confined to Dutchess county. The Membership was 321.

In 1801 David Brown, Wm. Thacher, and Lorenzo Dow were on the circuit. But yet, no germ of Methodism appeared in this city.

In 1802 Sylvester Foster and Billy Hibbard manned the circuit. Hibbard died in 1844, after a useful life. As the veil of immortality was lifted he said, "My soul is as calm as a summer evening."

The Rev. F. Garrettson, P. E., made another fruitless effort to plant the tree of Methodism here. There was, however, at this time one member, John Giles. He had been a member of the society in Ireland, and was at this time connected with a class on the opposite side of the river.

The third effort of Mr. Garrettson to introduce Methodism in Poughkeepsie was made in 1803 or 1804, fifteen years after Methodism had been introduced into the county. Garrettson preached here in a private house, and the first evening formed a class of Chas. H. Duncomb, Polly Duncomb and John Giles. The service was held in the house of Mr. Duncomb at 334 Main street, and it was here the first class was formed by Garrettson. The second day after, Peter Ladue and wife joined the class, making five

persons in all. The room occupied by Garrettson as the preaching place was the "garret," an outside flight of steps ascending to it.

In 1803 Jas. Colman and Hibbard were the circuit preachers. Colman died in 1842. Hibbard continued in 1804, aided by Datus Ensign. Under the preaching of the former in the upper room, the class was increased to *eight* persons, among those added were Mr. Haywood and wife. In 1805, Frances Ward and Robt. Dillon were the spiritual guides. Thacher was the presiding elder. There were 496 members on the entire circuit.

Tradition says that the first Methodist prayer meeting ever held in Poughkeepsie was at the house of John Low, on the recent site of the Cannon street church.

In subsequent years, ministers who visited this city, would sometimes gain access to the court house and preach there.

In 1805 the First Methodist Episcopal Church was erected.

It is related that Brother Duncomb, whose garret had become too small, growing anxious for the future prosperity of the church, and desirous to have a better place of worship, fell asleep and dreamed. In his vision on his bed a man stood before him, whose name was Levi McKeen. This gentleman was at that time a man of considerable means and prominent as a business man of this city. Duncomb dreamed that he asked of him and obtained a gift of a lot for the erection of a Methodist Episcopal Church. The dreamer awoke, told his dream to McKeen, who freely gave the lot on Jefferson street, 50 feet front, for the purpose desired.

McKeen was at one time a Methodist local preacher, but at this time was a member of the Society of Friends. He died in 1852 at Fishkill-on-the-Hudson.

On this lot a church building was erected 30 feet long and 40 feet wide, so built that its dimensions might be easily increased. This, however, was never done. This building was plastered and sealed below the galleries, but the upper part remained unfinished until *1814.*

In 1806, Dutchess circuit (still including Poughkeepsie), was manned by D. Ostrander, F. Ward and R. Dillon. After these came Vredenburgh, Swazey, Moriarty, Planey, Cook, and Smith Arnold.

In 1810 E. Woolsey, Z. Lyon and Smith Arnold were on the circuit, and reported a membership of 955, the territory being reduced. These were followed in 1811 by Elijah Woolsey and Peter Bussing; and in 1812, by W. Anson, W. Swazey and Marvin Richardson, and these by Coles Carpenter and Samuel Luckey.

In 1814 J. M. Smith, P. Cook and Coles Carpenter were the appointees. During this year, there came a gracious revival. Smith was a man of great spiritual power, and about 200 were converted. Great was the joy of the little band, that had been waiting, praying, believing, for such a result.

It was at this time the church on Jefferson Street, was being completed. For a time, the society had worshipped in the court house, where the Word preached was attended with power.

Poughkeepsie formed a part of the Dutchess circuit, until August, 1814. It was then made a station under the pastorate of Rev. J. M. Smith. At this time the flock had grown from 5 to 143. Rev. Wm. Jewett succeeded in 1816.

In 1817 W. Thacher was appointed to the charge, but on account of ill health failed to reach it, and Poughkeepsie was again thrown back into the circuit.

Then followed Samuel Cochran, J. B. Matthias, A. Pierce, L. Andrus, S. Arnold, J. Hunt, J. M. Smith, O. Sykes, J. Reynolds, and A. Scofield.

In 1823, Poughkeepsie again became and has since remained a station, Robert Seney was appointed pastor. The membership at that time was 157 whites, 10 colored, a total of 167.

James Young was the preacher in 1824, and A. Pearce in 1825.

In 1826 the old church in Jefferson Street, was torn down. It had stood about twenty years, and had been honored with the conversion of a multitude of souls, one of the last ministers that graced its pulpit for a Sabbath, was the sainted John Summerfield. When the old church was demolished, there were 182 members. The total cost of this church up to 1818, was $2,773.43, on which was paid $1,783.23, leaving a balance of $990.20. This debt was carried for seven years, until the erection of the new church on Washington Street. The report from 1805, continuous to 1818, is signed Moses Armstrong and S. H. Weed, committee, and declared correct. The only question at issue in all this period, was a matter of "interest," amounting to $20.09, and on this the committee were divided. At the time of the erection of the new church, the debt on the old was reported at $900.

The time had come for the erection of a new church. It was a great event in the history of the society, the more so, as it was determined to build in the "centre" of the town. The Methodist Church had never had a fair show in Poughkeepsie, owing to its location. A "by street," and sparse population surrounding it.

About this time there came a gentleman from Virginia, seeking a residence in Poughkeepsie.

His preferences for Methodism were very positive and decided, and all efforts to prevent his union with the Methodist Church were unavailing. He had intimated very decidedly that something must be done to secure for a Methodist Church, a more eligible site, and better edifice. While this gentleman was passing through Washington Street one morning, he saw a group of men, to whom the sheriff of the county was about to sell the ground on which the Washington Street Church was afterward built. He stopped, balanced the thing in his mind, and his favorite project of a Methodist Church in the midst of the people flashed upon him. No time was to be lost. He offered $500. Other bids were made. He finally offered $650 and then walked slowly away. The sharp rap of the auctioneer, however, called him back, to learn that the property was his. A Friend proposed to buy it of the purchaser, and inquired, "How much wilt thou take for thy bargain?" When informed that it was not for sale, and that a Methodist Church was to be erected there, he and the people were surprised and startled, and the Quaker responded, "Why! the Methodists have no money to build with?" He was assured the money would be forthcoming. And it was. It was true, the society had no funds, and worse still, they were $900 in debt on their old church. Of this amount $400 was due to John Giles, which he forgave. Honor to John Giles. Honor, and gratitude to "*Josiah Williams*," who purchased the lots, and loaned the society the money for the new church. He became an honored member of the church, and so remained until called to his reward.

The new church was erected, and was the same dimensions of the old one. Forty by fifty feet, with basement and galleries. Its seating capacity was about

500. It was dedicated December 7th, 1826. Nathan Bangs, D.D., preaching morning and evening, and S. Luckey, in the afternoon. Great was the joy of the people in their new sanctuary.

In 1827 and 1828 Marvin Richardson was the stationed minister. William Jewett succeeded, the two following years, and reduced the debt of the church from $1,800 to $1,200 by subscription. The writer was received into the church by him, and the minister little dreamed, when he laid his hands upon the head of the boy in baptism, that this boy would live to preach his funeral sermon, and bury him, which was the fact.

W. Thacher was the pastor in 1831 and 1832. He said of the church, "The Methodists of Poughkeepsie are remarkable for their peace and brotherly love." He built a new parsonage in the place of the old one at a cost of $1,800, $1,200 of which was raised on subscription. During his administration there was a gracious revival, aided by Rev. John Newland Maffitt. The church was also enlarged by adding fourteen feet to the length, at a cost of $700.

The New York Annual Conference held its session here in the spring of 1833, then consisting of 158 preachers.

Such had been the growth of the society in its new home that it now had 402 white and 47 colored members. Since then the African M. E. Z. Church has been organized, and most of our colored friends attend it.

In 1833–34, George Coles was the preacher, and the next year J. Z. Nichols.

S. L. Stillman was pastor in 1836–37. During his stay there was a gracious revival and the membership increased to 616. The church became too small, or rather the congregation outgrew the church, and the

Quarterly Conference appointed a committee to select a site for a second church. The great revulsion in business which followed, discouraged the effort and the committee were discharged.

Charles W. Carpenter was the pastor in 1838–39. During his administration the second or Cannon street Church was organized.

The succeeding list of pastors of Washington street Church to the present time, 1892, is as follows: P. P. Sanford, Robert Seeney, J. Lindsey, B. Griffen, M. L. Scudder, (during his term the church was remodeled and greatly improved), L. M. Vincent, W. H. Ferris, L. H. King, Z. N. Lewis, M. D'C. Crawford, G. S. Hare, S. D. Brown, J. L. G. McKown, DeLoss Lull, J. E. Cookman, W. G. W. Lewis, Q. J. Collins, William Lloyd, J. P. McClelland, C. R. North, G. S. Hare (2d term), F. L. Wilson, W. H. Hatfield, C. H. Snedecor.

Present trustees of Washington street M. E. Church, 1892: W. T. Reynolds, C. L. Dates, J. F. Marble, J. H. Hickok, Julius Jillson, Geo. E. Cramer, Mitchell Downing, Henry Tittamer, J. J. Palmer.

During the pastorate of G. S Hare, the present church edifice was erected. It was dedicated during the pastorate of S. D. Brown. The cost of the site was $6,500. The entire cost of ground, edifice and furniture, $29,400.03. The corner stone was laid by G. S. Hare. Dr. Stockton, of Philadelphia, preached in the old church in the afternoon. The church was dedicated Sept. 7th, 1859. Dr. J. McClintock preached in the morning from 2 Cor., 10:3–5, and dedicated the church. Dr. Hare preached in the evening.

During the pastorate of Rev. G. Hare in 1858 and 1859, and John E. Cookman in 1865 and 1866, there were powerful revivals of religion. Among the converts of the latter, was the now sainted L. O. Winslow.

Cannon Street M. E. Church.

The origin of the Cannon Street Church was on this wise: In the year 1839, the Baptists having built a new church in La Fayette Place, vacated their old edifice on Mill Street, where the new Baptist Church now stands. This was thought a providential opening. C. W. Carpenter, the pastor, called a church meeting in the basement of the Washington Street Church, to consider the propriety of a second church organization. After due consideration, a majority sanctioned the enterprise. The trustees of Washington Street Church were instructed to hire the old Baptist Church. They did so; and in April, 1840, Brother Carpenter organized the second M. E. Church in Poughkeepsie. Soon after, Thomas M. Brewer, Thomas Simpson, William Wall Reynolds, Edmund B. Bailey, Henry Wray, David Norris, and Egbert B. Killey, were elected trustees, and assumed the financial responsibilities of the new enterprise. At the time of this organization, or at the next report of members, there were 318 members in the old church, and 156 in the new.—Total 474.

In 1842 the Baptists sold their church in Mill Street to the Universalists, and on the 1st of November of that year the new society vacated, and for a while held their services in the Village Hall. Soon, however, they gained possession of the court house, and continued to worship there until the present Cannon Street Church was completed. In 1843 the new socicty purchased the property on Union Street, fronting Market Square, for the site of a new church. This was subsequently exchanged for lots in Cannon

Street. Nathaniel Hill, Egbert B. Killey, and Robert Brower were appointed a building committee. The corner stone was laid by Bishop Janes, May 26th, 1845. The total cost of the ground and edifice was $8,650. It was dedicated on Christmas day, Dec. 25th, 1845. The dedicatory prayer was offered by Bishop Hedding. Joseph Cross preached in the morning, and D. W. Clark, since pastor of the church, and Bishop, in the evening.

Fitch Reed was the first pastor, in 1840–41. Since then there have been the following overseers of the flock: Hart F. Pease, J. B. Merwin, who was in poor health and assisted by B. M. Genung. Then followed S. Van Deusen, G. F. Kettell, D. W. Clark, R. A. Chalker, J. W. Beach, L. W. Peck, G. F. Kettell, and W. J. Foss (he preached one Sabbath and went to heaven), G. W. Lord, L. P., supplied the pulpit that year. Then came A. D. Vail, A. M. Hough, A. McLean, L. G. Romaine, E. R. Keyes, E. L. Prentice, M. S. Terry, P. R. Hawxhurst, W. H. Ferris, Winslow W. Seaver, C. W. Millard, E. S. Osbon, J. Ackerman, G. H. Gregory, assisted by G. W. Knapp, up to 1892.

Trinity M. E. Church.

In the progress of 1891–92 the society of Cannon Street Church, with commendable zeal and great liberality, resolved on a new church enterprise. Lots were secured on Montgomery Street, adjacent to the Old Ladies' Home, a fine church edifice was erected, and was dedicated by Bishop Andrews, in May, 1892. The cost of the property was $58,000. This noble work has been largely accomplished by the indefatigable labors of Rev. G. H Gregory, D.D., and his assistant, Rev. Robert Knapp.

The society of the Cannon Street Church reports, in 1892, a membership of 483. One Sunday-school, 34 officers and teachers, 240 scholars.

The trustees, in 1892, are J. P. H. Tallman, W. Farrington, H. D. Hufcut, J. Lyke, W. C. Dobbs, J. W. Barrett, J. J. Bahret and Dr. J. S. Wilson.

In the winter of 1853, the overcrowded condition of the mother church in Washington street gave strong intimations that the time to colonize had again come. Many families had made application for seats and could not be accommodated. Then there was a rapidly increasing population in the western part of the town, with no Protestant, English speaking church. After due consideration, a meeting was called in the Lecture Room of the Washington street Church, March 21st, 1853. The matter was fully discussed, and it was decided with great unanimity, that such an enterprise was demanded, and a committee was appointed to secure lots. Lots were purchased of Capt. A. Underwood, and in June following, the third church edifice was begun, in South Clover street,

where the Hedding Church now stands. John Longfield and Seneca Halloway were the builders. A colony of about 70 from Washington street united in the enterprise, most of them residents in the western part of the city.

Thus it will be seen that each of the branch churches is from the parent vine, and was planted by the consent and advice of our godly mother. There was no violent rending asunder. The offshoots were goodly daughters, going out with the blessings of a mother to establish households of their own, and rear children for God. At the May Conference of 1853, a pastor was appointed. There was no parsonage, furniture, church, congregation, or Sunday school. All there was of it was a $5 bill toward a new church. The German M. E. Church in Bridge street was rented. A Sunday school was organized May 22d, and the church the 30th of the same month. Soon the little church was crowded, and as the weather grew warmer, the open windows let in, not only the fresh air, but the sound of the worshippers below,—our German brethren,—and there was a strange mingling of kindred spirits, but discordant sounds. During the summer a Sunday afternoon service was held in North Clover street, under the trees. Here nearly a thousand people listened to the gospel.

Dec. 31st, 1853, the first religious service was held in the Lecture Room of the Hedding Church. It was a watch meeting, several were converted. The corner stone had been laid late in July, Phineas Rice, presiding elder, officiating, aided by J. B. Wakeley, W. W. Jewett and L. H. King. April 5th, following, the church was dedicated, Bishop Janes, officiating. He preached in the morning, H. Mattison, D. D., in the afternoon, and R. S. Foster, D. D., in the evening.

The cost of church and grounds was about $13,000. The pastor was superintendent of the Sunday school and acting building committee, and financial agent.

There was a great revival in the winter of '54 and '55. The membership increased to 290 and the Sunday school to 425. The following is the list of pastors: W. H. Ferris, S. Fitch, W. C. Smith, J. B. Wakeley, L. H. King, B. M. Adams, D. Buck, W. C. Smith, G. H. Gregory, A. L. Culver, W. H. Evans, Edmund Lewis, F. Hamlin, R. H. Travis, D. H. Hannaburgh, Andrew Schriver, Fields Hermance. At the time of dedication the Official Board consisted of Longfield, Cramer, Brooks, Halloway, Secor, Frost, Clark, Sutton, Cookingham, Lee and Cornell. The pastor was superintendent of the Sunday school.

Hedding Church in 1892, reports a membership of 481. One Sunday school, 40 officers and teachers, 300 scholars,—all is bright and promising before them under the pastorate of Rev. Hermance.

The trustees in 1892 are: Solomon B. Wheeler, Eli Sutcliffe, John Schickle, Joseph Gillen, Wm. H. Weddle, Wm. Halpin, James Harris, George I. Smith, Charles W. Baird.

The colored M. E. Zion Church was organized in 1837. The first church edifice in Catharine Street was built about 1843, and the present one in 1860. Present membership 60. Prior to their becoming a separate body, they worshipped with their white brethren. At one time, nearly 50 years ago, there were 58 colored members of Washington Street Church.

The German M. E. Church in Bridge Street was built in 1850. July 11th, 1847, the first sermon in German preached by J. Sauter, presiding elder, in Jay Street, in the house of Jacob Bahret. Durstein preached his first sermon in the house of Harry Kid-

ney, Jefferson Street, to 15 persons. April 7th, 1850. the first service was held in the basement of the new church in Bridge Street. On Sept. 22d, 1850, the church was dedicated by C. Lyon, presiding elder. The Sunday-school was organized corner Church and Jefferson Streets, in November, 1847. There were 15 scholars. S. Halloway was superintendent; A. P. Lent, assistant; Thomas M. Brewer, secretary, and Sylvia Kidney, teacher. John Flad, the pastor. The society was first organized by C. Lyon, in the Washington Street Church. D. Durstein was the missionary, aided by a German member of the Presbyterian Church, Jacob Bahret. The little band worshiped at Durstein's house, corner Church and Jefferson Streets, until November, 1849, and later, while their church building was going up, in the school house in Church Street. Their growth was rapid. Their first report in 1851 shows a membership of 51. There was then no other German church in Poughkeepsie, now there are three, and a Jewish synagogue, mostly German. The emigration to the west, and the tendency of their people to the English churches, has thinned their ranks. Present membership 82. Present trustees of the German M. E. Church, in 1892, are Berthold Seeholzer, Ferdinand Ebling, Wm. Koch, Wm. Scheu, Chris Sorg, Chas. Triller and Louis Degenhart.

Poughkeepsie has been successively included in the New York, Rhinebeck, Ashgrove, Rhinebeck, New Haven and Rhinebeck districts. In 1835 it gave name to the district in which it is included and has so continued.

The succession of presiding elders, beginning with 1788, is given below: F. Garrettson, George Roberts, F. Garrettson, Sylvester Hutchinson, F. Garrettson, W. Thacher, Peter Moriarty, A. Hunt, Peter Moriar-

ty, Elijah Woolsey, Nathan Bangs, Ebenezer Washburn, Samuel Merwin, Samuel Luckey, D. Ostrander, P. P. Sanford, P. Rice, M. Richardson, P. P. Sanford, N. White, W. Jewett, M. Richardson, P. Rice, S. Martindale, L. M. Vincent, A. C. Foss, J. B. Wakeley, A. M. Osbon, M. D'C. Crawford, W. Goss, De Loss Lull, A. K. Sanford, A. H. Ferguson, Geo. S. Hare, R. H. Travis, to 1892.

It would be an interesting, and a painfully pleasant task, to record the names of all the sacramental host that have finished their course. Ministers, laymen, holy men and holy women, who have toiled with us, and gone from us. To record their deeds, their virtues, and their holy triumphs. But they are too many. Are not their names in the book of life? Are they not in the Father's house of many mansions? Noble, pure men and women they were, born at our altars. They used their armor well and kept it bright. They are victors now. They wear crowns gemmed with jewels. O! what a throng! There they are! They live—for they have never ceased to live. We remember them, their looks, their words, their works, their songs, their prayers, their sermons, their last battle with death, their complete triumph. They whispered victory from pale lips. It beamed from their countenances; they waved it back with hands chilled in the waters of Jordan. They have reached Home. There the glory fades not, and temple worship never ends. Some have just gone. Their light yet lingers. Their footsteps are visible on the sands where they entered the river. We have not forgotten them. Their names, their memories, are fragrant. They have not forgotten us. We go to meet them. They wait our coming. It is not far. 'Twill not be long. Side by side, we have kneeled at the same church altar. Side by side, within the veil, we shall

worship forever. How many are there? More than are here. No temple of God in this city could hold them. A cloud of witnesses. From the rude garret in Main Street; from the little chapel in Jefferson Street; from the old edifice in Washington Street; from court house and church of modern structure, they have gone up washed in the blood of the Lamb, to the city where night never comes. They are ours still. We are theirs; golden links bind us together.

"One family we dwell in Him, one church above, beneath,
Though now divided by the stream—the narrow stream of death,
One army of the living God, at his command we bow,
Part of his host have crossed the flood, and part are crossing now;
E'en now, by faith we join our hands with those that went before,
And greet the blood besprinkled bands on the eternal shore."

Gently we tread on holy ground, and select a few names from among many that are worthy of record: Charles H. Duncomb, at whose house the first class was formed and whose garret was the chapel, was the first class leader and architect of the Jefferson Street Church. He died August 24th, 1812, aged 41. His wife Polly, the second one of the little band of five, died the same year, two months before her husband. An infant daughter sleeps beside them in the old church yard in Jefferson Street.

Thomas Haywood and Joanna his wife, sleep in the same spot. He departed this life 1818, and she 1839 aged 91. On their tombstones is written, "Blessed are the dead," &c.

Close by these graves are those of Elijah Morgan, Sr., and wife Lavina. The former died 1815, aged 63, and the latter 1838, aged 86. Now removed to cemetery.

Here among the tombs are found the familiar names, so associated with our early history, of Armstrong, Stanton, Weddell, Reynolds.

Among the names held sacred by the church,

among the ministry, we recall those of Hedding, whose last public prayer was in Washington Street Church, and who was buried from there; Thacher, Stillman, Carpenter, Seney, Jewett, Sanford, Richardson, Griffin, Clark, and Brown. Noble men of God were these.

The following sketch of Bishop Hedding will be read with interest:

SKETCH OF BISHOP ELIJAH HEDDING, D.D.

Comparatively few of our members are familiar with the name or character of Bishop Hedding. He was one of the *great* men of the past. Great in his wisdom, great in his goodness, great in his simplicity, great in his successes; so great that he had few superiors, if any, in a ministry of fifty years, or in the high office of Bishop, which he filled for a period of twenty-eight years. He was a native of Dutchess county, N. Y., born in the year 1780, and emigrated with his parents to Vermont in 1791. His boyhood was characterized by strong religious convictions, with a will as sturdy as a giant oak; and the mental conflicts of his young life were truly marvellous. Those conflicts arose from questions between truth and error; between sin and righteousness. The grace of God, and the teaching of a Christian mother gave him at last a victory over self, sin and Satan.

When 18 years of age he was converted. His conversion was hardly akin to many of the professed conversions of modern times, which may be summed up in a rigid morality, a connection with the visible church, and observing of Christian ordinances. "Conversion" with young Hedding meant all the word implies.

In proof, he attended a religious service one Sabbath day; the minister was absent. He was induced to read a sermon to the people, as he had done before, because he was a good reader. A pious woman made a direct personal appeal to him at the close of the service, which deeply affected his heart. Journeying homeward he turned into a grove and kneeling by a large tree, covenanted with

God to cease from sin, and at any and every cost God might require, seek the salvation of his soul.

Fifty-four years after this, he said, "in that hour I solemnly made a dedication of my soul to God. I laid my all, soul, body, goods, for time and for eternity upon the altar, and I have *never*, *never* taken them back. My burden of guilt was removed from my conscience, and soon after, the light of the spirit broke in upon my mind as clear, and as perceptible to me, as the shining of the sun when it comes from behind a cloud, testifying that I was '*born of God.*' Not a doubt, or fear, or moment's uncertainty, clouded my spirit."

What a conversion! How apostolic! What a forcible illustration "of salvation by grace through faith?"

As a further evidence of the genuineness of his religious experience and the devoutness of his religious life, the writer heard from his own lips, this testimony, a little while before his death: "For forty years I have never laid my head upon my pillow and closed my eyes in sleep without a sense of God's approval!"

Blessed heart work; repentance, faith, pardon, the witness of pardon; joy unspeakable and full of glory. He "*knew* whom he had believed."

His conversion, however clear, did not put him beyond the reach of temptation. Very soon after his conversion commenced a "warfare" that terminated only with his life.

He started, intent on running the whole race. He fought to conquer; fighting fifty long years, through abounding grace he was victor, and in the end triumphed gloriously.

Decision of character was one of his marked traits. He was not one to be beguiled by the world, or to be swerved from devout holy living.

He was not careful to see with how little religion he could get along respectably as a church member, but how much, and how best, he could know "the heights and depths of the love of God, which passeth knowledge."

It was worth his living did he no more than exemplify God's mercy in his experience of pardon; the witness of the spirit, his growth in grace, and his triumphant death.

Let it not be said that Hedding's experience in the divine life was an exception; or in view of his call to the work of this ministry. It was no more, no less, than God requires of all true Christians. If one such, there may be more, yea many. The "*grace*" that saved him, can save us in like manner.

Physically, Bishop Hedding was of fine, manly proportions, six feet in height.

His was a daring spirit, not presumptuous, possessing great power of endurance with indomitable energy and force of character; all this was exemplified in a half century of deep religious experience, of toil, hardships, and sacrifices, which made him essentially heroic, and put him in the front rank of the successors of Asbury, McKendree and our pioneer Bishops.

In the exemplification of his character he was unique.

In his high office and pulpit ministrations he was possessed of a gravity fitting the most devout; but underneath that grave exterior was a sun-shine life, where wit, humor, and all the social elements were alive; making him one of the most genial, loving, and lovable of men.

His fund of anecdote was inexhaustible; and in conversation at the fire side, while relating incidents of his life you were convulsed with laughter, or thrilled with the events of his early ministry; detailing his travels over circuits hundreds of miles in extent, which had to be compassed in a given time; wanting food, sleeping in cabins where he could count the stars through the roof, fording swollen rivers on horseback, traveling in the wilderness; preaching three times on Sabbath and even other days in the week. Scant in clothing and still more scant in purse; his salary ranging from five to thirty-five dollars per annum; all of this was the experience of Elijah Hedding in the early years of his ministry. Yet he rejoiced that he was called to do and to suffer in the name of his Master.

He makes the following record at the close of the first ten years of his ministry:

I have averaged over 3,000 miles travel a year, and preached on an average a sermon a day since I commenced my itinerant life. I have never in this time owned a traveling vehicle, but have ridden on horseback, except occasion-

ally in winter, when I have borrowed a sleigh. I had no dwelling place or home; but as a wayfaring man, lodged from night to night, where hospitality and friendship opened the way, and have traveled many a day in summer and winter without dinner, because I had not a quarter of a dollar that I could spare to buy it."

The reader may ask was not this a work of supererogation? The writer answers, no!

Elijah Hedding was a pioneer Methodist preacher. Few men were fitted for such a life. They possessed neither the courage or endurance, or grace that were needed.

It was his work to break up "fallow ground." He entered upon fields that were new. Where he preached in his early ministry, the people were strangers to the gospel. A Christian minister was a marvel. Wondrous effects followed. Revivals swept over his fields of labor like a prairie fire. Communities were shaken, as though an earthquake stirred them.

Men came to his appointments to persecute him and break up his services. Often such men fell under his preaching like men slain in battle, and became helpless as infants.

He triumphed over the hostility of the most bitter enemies of the gospel, and led them to the foot of the cross; organized them into classes and churches; and thus planted seed that eventuated in a glorious harvest.

Vast portions of Northern New York, the states of Vermont and New Hampshire, and portions of the Canadas were first electrified by the power of the gospel as it fell from the lips of Hedding during the first three years of his ministry.

Such a ministry was no work of supererogation; true, it was a ministry of want, of toil; of sacrifice, and of suffering; but it was a ministry of "*divine power*" reaping a harvest of souls, with scarce a parallel in the history of the American church.

To-day the hundreds of thousands of Christian worshippers in the sections referred to; the multitude of beautiful churches in valleys and on mountain tops; the grandest and best appointments of all this vast area scarcely dream that underlying all, and the foundation of their success was

the ministry of the pioneer Hedding—one of God's best, noblest, and successful heralds of the cross.

The last years of his life were spent at his home in this city, and his memory is treasured by many of the older members of our church, who enjoyed his genial companionship and sterling friendship. From here he passed away to join that "innumerable company" on the 9th of April, 1852.

The house which he occupied was bequeathed to our Society, and since the death of his widow has been the comfortable parsonage where our pastors reside.

In Memoriam.

During the winter of 1892, the church was called to bury *three* of the oldest members in quick succession. The united ages of these three was *253* years ; and the membership of *two* covering a period of sixty-four and sixty-six years respectively. It was deemed proper that an appropriate memorial service should be held in the church of which they had been members. The Sabbath appointed was the regular communion Sabbath, and it became necessary to blend these two services. The reference to the communion will be therefore readily comprehended. It was thought best to publish the whole entire, as follows :

" We commemorate to-day the death and passion of our great High Priest. It is possible that the frequency of an established service in the church detracts from its significance, so that the service becomes too much a mere formal observance. Over 1,800 years the church of God has commemorated the agonies of crucifixion blended with the Saviour's infinite love. Christ's words, 'In Remembrance of Me,' have never been obliterated from the calendar of the church, or lost sight of by the true disciples of our Lord. The interest in this service has been kept alive by a 'Divine influence' the Holy comforter, which was conditioned on the withdrawal of the bodily presence of our Redeemer; so that whatever weakening of influence (if any), by the lapse of ages, has found its counterpart in the 'Fire burning upon God's Altar that has never gone out,' that Baptism of 'Fire,' that ushered in, and has been the crowning glory of the gospel dispensation.

"In our commemorative service to-day, we propose to blend in thought and feeling the *life and death* of some marked and sainted members of our church. No reason why in this blending, we should lose sight of Christ as an atoning sacrifice. Christ our Prophet, Priest and King, Christ, our Redeemer, Christ our *Present*, all-sufficient Saviour. It will be a vain service to-day, if we, at its close, are not in closer communion with Christ than before. And why not recognize the disciples as well as the Lord? The Divine records made Christ preëminent, but how much is said of Mary, Martha, Lazarus, Peter, James and John.

"It is fitting that we recall the 'fellowship' of some sainted women of our day, whose fellowship was sweetened and hallowed by Christ's death, A 'fellowship,' that is the earnest, the foretaste of an eternal fellowship in Heaven.

"Within a few weeks past three, among the eldest members of our church—our honored ones—have passed from labor to reward. The church poorer! Heaven richer. Jane Rundle, *Æ.* 81; Joanna Darrow, *Æ.* 92; Susan Howard, *Æ.* 80. The united ages of these three was two hundred and fifty-three years. And now, concerning these recently departed, what have we to commemorate? What, beside the simple fact, that like others, they were members of this church, lived and died in its communion? Observe in these cases, like many who have gone before; it is not simply *a* life, but '*the*' life, not simply *a* death, but '*the*' death.

"Here let me ask a question. What is the true value and estimate of human life in its '*character*' and '*surroundings?*' Is it in the adventitious circumstances that shape the destiny f that life, that ministers to it affluence, ease, luxury, pleasure, such as the

world *covets;* exalting the few above the many? I answer, No. If this were so, we should have little to commemorate in the lives of these departed ones. We have nothing to contemplate in either case of the coveted adventitious circumstances of the world. Neither one could boast of noble lineage, of the prestige of birth, affluence, prominence of position, and yet, they were all of them 'women' of whom the world was not worthy. They were born of honored parentage, but in humble circumstances in life; schooled in adversity to a large degree, but these adversities gave zest to their piety, and efficiency to their endeavors in God's service. They found their enjoyment as all true Christians do, more in the service of God, than in the pleasures of the world; journeying toward Mount Zion and singing as they go, pointing Heavenward.

'There is my house and portion fair,
My treasure and my heart are there,
And my abiding home.'

"In a worldly sense their life was largely a life of endurance, of toil, of care. Notwithstanding this, in the church they were honored. In the church they were a *power*. They were pilgrims, in a comparative sense, journeying in a wilderness, but never a day without the pillar of cloud and fire. God gave them living springs of water in their desert, and their bread was sure. It is true, as a last resort, two of them, fleeing from the avenger 'Poverty,' (not pauperism); made pilgrimage as in the days of Moses, when God provided cities of refuge, among the Israelites; two of these sainted women made pilgrimage to that 'Refuge,' environed by the beautiful homes of our city, 'The Old Ladies' Home.' They came, knocked at the gate. God's angels were there, and let them in; and 'Poverty' in their case, was outside the gate.

"The avenger was avenged—briefly let me say, we commemorate their 'Long Life'—and their 'Early Consecration' to God, we commemorate their 'Devout Life.'

"They were not merely formal members of the church. To them, the church, was "God's Vineyard" and in it, they were toilers. They were not turned aside from the established means of grace by the ordinary attractions of the world. Always in their place in the house of God, unless providentially detained, walking with God! Knowing in whom they had believed! Can you not see some attraction here worthy of imitation? Keen regrets were often theirs, of their inability to do for God and His cause according to their hearts' desire. Humbly in their sorrow they would often whisper. 'Silver and Gold have I none, but such as I have give I unto thee.' And they brought *their* '*Gifts*' to the sanctuary. And such gifts!

"There are few living who well remember the 'hush,' that pervaded the assembly in public service, when Jane Rundle was asked to lead in prayer. Who that ever heard her can forget the melting tender influences that followed. 'Eyes,' brimming with tears, and hearts all aglow. It always paid to go to the sanctuary and hear Jane Rundle *pray*, and catch the inspiration of her devotions. The audience would linger in breathless suspense, until the thrilled hearts would overflow with Divine influence and lips would give utterance to praise.

This fact should not be omitted; as was her custom after her meal, she laid herself upon her couch to sleep, and slept; and before waking, passed through the pearly gates.

"Joanna Darrow was less demonstrative in the public services of the church, but no less devout, an un-

obtrusive model of Christian excellence, that never failed to attract Christward, and to excite, by her example, ambition to follow the Master.

"More of you will remember the devoted Susan Howard, as she was permitted of God to come to the sanctary, years after the others were disabled. We make no invidious distinction between these three honored Christian women. Susan Howard possibly surpassed in the roughness of her life, and the severity of her trials. But what gifts were hers? Listening to her testimony for God and Grace, you would be absorbed by the thought that her lips were hallowed by a live coal, touched with the finger of God. And the prayers she offered! when on bended knee she was face to face with God, electrifying vast assemblies, and seemingly made Heaven's gates stand ajar, until you felt that you were with Jacob at Bethel, in the midst of the angels ascending and descending, and involuntarily exclaiming 'God is in this place.'

"One momentous period and event in the history of these three devoted women, I cannot forbear to mention.

"It came, it is true, when they were infirm with age, enfeebled with disease, when they were expectant and waiting, with their lamps trimmed and burning, for their lamps never went out.

"In quick succession, there came to each a messenger, bearing a message, stamped with the seal of God.

"The messenger needed no introduction; he had been long expected. They were not afraid. The message was brief—'Behold the Bridegroom Cometh!' 'Haste Ye!' 'The Chariot and Horseman are here! God's angels are the Escort.'

"In a moment, they were disrobed of mortality, and clad with the 'raiment of the saints,' passed into

the chariot, with no sad regrets, no clinging, to earth, but away and upward, their souls ravished with the vision of 'Pearly Gates,' *ravished* with 'Celestial Music,' *ravished* with the beaming Glory of the Son of God, their Saviour. *Ravished*, as they clasped hands with loved ones long since gone before, catching anew the 'Alleluiahs' from angelic lips, and shouting back to earth a glad refrain, 'Home at last.'"

Here, was no wasted lives!
Here, was no wreck at sea!
Home, at last!

The poetic words which follow embrace so much of their daily experience, in their chequered lives, we cannot forbear quoting the same:

NOT KNOWING.

"*Not knowing the things that shall befall me.*"
Acts xx: 22.

BY M. G. BRAINARD.

I know not what shall befall me;
God hangs a mist o'er my eyes.
And thus, at each step of my onward path,
He makes new scenes to rise;
And every joy he sends me comes
As a sweet and glad surprise.

I see not a step before me,
As I tread on another year;
But the past is in God's keeping.
The future His mercy shall clear,
And what looks dark in the distance
May brighten as I draw near.

For perhaps the dreaded future
Is less bitter than I think;
And the Lord may sweeten the waters
Before I stoop to drink;
Or if Marah must be Marah,
He will stand beside its brink.

It may be He keeps waiting,
Till the coming of my feet,
Some gift of such rare blessedness,
Some joy so strangely sweet,
That my lips shall only tremble
With the thanks they cannot speak.

O restful, blissful ignorance!
'Tis blessedness not to know;
It stills me in those mighty arms
Which will not let me go.
And sweetly hushes my soul to rest
On the bosom which loves me so!

So I go on, not knowing;
I would not if I might;
I would rather walk in the dark with God
Than go alone in the light;
I would rather walk with Him by faith
Than walk alone by sight.

My heart shrinks back from trials
Which the future may disclose;
Yet I never had a sorrow
But what the dear Lord chose;
So I send the coming tears back
With the whispered words, "He knows."

Sabbath School History.

The Sabbath school forms a very important part in the rise and spread of Methodism in Poughkeepsie, and has been a most important auxiliary.

In 1814 that eminent servant of God, "Elijah Morgan; whose devotion to the church and Methodism, was scarce equalled in the early history of the Methodist Episcopal Church in this city, formed the first catechetical class," the prelude to the organization of the Sabbath school of the Methodist Episcopal Church in this city. This was when James M. Smith was preacher in charge on Dutchess circuit, and when Poughkeepsie was included in that circuit. They first met in a private house on Saturday P. M., and it is a fact of history, that no matter how pressing the business of Brother Morgan, it was always laid aside when the hour came for class instruction. This class was some thirty in number, and it speaks volumes for the moral power and blessedness of this work, that the entire class were in due time happily converted; and grand and noble workers in the church until death.

We would like to preserve the names of this class for future reference, only thirty in number, and yet, it has become a "thousand," and more, William W. Reynolds, born May 21, 1807; died March 27, 1873. In process of time he become one of the most honored and distinguished merchants of this city, respected and beloved by the entire community. The day of his burial was one of general sadness and sorrow. Every store in the city closed its doors. In the church he was the *chief*—especially in all its tem-

poralities. He died right, trusting in the merits of his Redeemer. Mary Reynolds and Catharine, his sisters, each lived to exemplify the saving power of Divine Grace, and were victorious over the last enemy. Another sister, Hannah, the last surviving member of this class lives, and is journeying Heavenward, 1892. Simeon Hart, Hannah Hart, James Hart ; each ran their Christian race with joy. Vincent Palen, died an honored minister of Christ. George Sprague, a life-long sabbath school worker, entered into rest joyfully. Lavina Morgan finished her course in Troy, N. Y., triumphant. Wm. S. Morgan, the son, and successor of Elijah Morgan, caught the mantle of his father, converted under the ministry of John Newland Maffitt ; was over fifty years a bright and shining light, and passed through death triumphant, home, Sept. 17, 1886, *Æ.* 79 years. Janette Manchester, Lydia Manchester, David Stanton, Margaret and Lydia Carson, Wm. Arnold, Erie Arnold, have left records in their lives that give assurance they, too, passed through the gate into the city. So far as our records show, this first class, the "first fruits" of Methodism is safely garnered.

The first "Sunday School Society" of the Methodist Episcopal Church in this city, was organized in 1825, under the pastoral oversight of Rev. Aaron Pierce. A constitution was adopted and thirty-five names recorded as members. At this writing all are dead. Under the pastorate of Rev. M. Richardson, in 1827, the constitution was revised, and fifty additional members were added. In 1831, School No. 2 was formed, to meet in Union street or vicinity. The aggressive spirit of Methodism was being developed. Prior to the organization of the Sunday School Society, the school was conducted by volun-

teer teachers, Brother Elijah Morgan being the chief manager.

From the year 1825, the time of the organization of the Sunday School Society, Thomas M. Brewer was acting superintendent up to 1831. In 1831 he was succeeded by Gideon H. Osborn. In 1835, Osborn was succeeded by Smith W. Arnold. In 1844–45, Wm. S. Morgan was superintendent. In 1846, Wm. Berry. In 1847, Liberty Hyde. In 1849, Wm. S. Morgan was reëlected superintendent. His whole superintendency was *twenty-five years.* Brother Morgan was succeeded by Lemuel J. Hopkins, a worthy successor of a worthy superintendent for several years.

Mr. Hopkins was succeeded by Edwin Marshall and he in turn, by Geo. E. Cramer, now the incumbent (1892) in his 23d year of service.

For successive years Mrs. Elizabeth Hall has been, and now is, a most worthy lady superintendent of Washington Street Sabbath-school.

Cannon Street Church on its organization fell into line in Sunday-school work ;. and so the Hedding, and German ; and eternity only will reveal, how much the M. E. Church in Poughkeepsie, has been indebted to the "Sabbath School."

The report of 1892 will show, at least, under our banner, 120 officers and teachers and one thousand scholars, in the Methodist Sunday-schools of this city.

For nearly thirty years in succession, the Washington Street Sunday School had as secretary, James Reynolds, Jr., who was converted and joined the church at the same time of the writer, under the pastorate of Rev. Wm. Jewett, 1830. He was the younger brother of the Reynolds family, so frequently referred to. He died in 1865, aged 49, and now sleeps in our beautiful cemetery, surrounded by wife, children, and grandchildren, all of his immediate family, save one,

"*Son*, James Reynolds," now a merchant in this city. Methodism never had a warmer heart, nor the M. E. Church in Poughkeepsie a more devoted adherent than James Reynolds, Jr. ; crowned early.

"Oh, for the touch of a vanished hand,
And the sound of a voice that is still."

The constitution of 1827 was so amended as to allow the election of five female managers. The first elected were: Sarah Richardson, Ann Brewer, Elizabeth Near, Elizabeth Thacher, Mrs. Jacobs.

As a matter of the interest we record here the names of some of the early Sabbath-school workers ; John Longfield ; Andrew Smith ; Thomas F. Newell : Moses Armstrong and wife ; James Bell and wife ; G. H. Osborn ; Liberty Hyde ; Robert Hoffman ; Wm. Berry ; Wm. Cornwell ; L. M. Vincent ; J. Reynolds, Jr. ; S. K. Darrow ; Enoch L. Fancher ; James H. Darrow ; Charles Armstrong ; John A. Cole ; E. B. Bailey ; L. J. Hopkins ; A. P. Lent ; Isaac Reynolds ; Wm. S. Reynolds ; Louis H. Halpin ; Brother Halpin, a worthy assistant superintendent many years ; and noble women, not a few : Ann Brewer ; Deborah Stanton ; Martha B. Law ; Charity Van Kleeck ; Nancy M. Richardson ; Hannah Morgan ; Mrs. Bishop Hedding ; Mrs. A. B. Harvey ; Jane Rundle ; Mrs. A. Champlin ; Martha Hyde ; Amanda Thacher ; and others equally worthy.

All crowned ! *now*, save five. (1892.)

Of this company it may be said, "Faithful and true," without exception ; "Sowing seed, beside all waters" ; and the Methodist Church in this city is, to-day, enjoying the "Harvest," the fruit of their *Labor*.

The writer may be pardoned for one or two incidents connected with some of these Sunday School workers ; instance the sainted Jas. Bell. In 1827,

under the pastorate of Rev. M. Richardson, there was a gracious revival in the mother church. One evening there came to the altar a man of middle age, known to be exceedingly intemperate; with no unbecoming conduct, he approached the altar and knelt among the mourners. "James Bell" had known him for years, and at once imagining his coming as the freak of a drunken man, spake to him and asked, "Why are you here, Robert?" He quietly answered, "I have come to seek religion." He was in no wise disorderly, but in a few moments quietly arose and taking his hat in hand, passed out of the church went over to the opposite corner, to a hotel, furnished as usual with a "*bar*"; asked for liquor, drank it and returned to the church, and again made his way to the altar. The service soon closed and Brother Bell again interrogated him, why, here? His ready response was, "I have come to try and save my soul; God has called me, and made me feel it is my last call." Pausing a moment, he made a modest request, "that Mr. Bell should accompany him home," to which assent was readily given. Near his residence his steps turned to the "barn," and opening the stable door, said earnestly, "Mr. Bell, come in and pray with me." The request was granted, and there, beside the quiet horses, Bell prayed. He charged him afterward as to the course he should pursue on the morrow, and Robert solemly avowed, "he had drank his last glass of liquor." Before dawn the ensuing morning, Bell was on his way to the barn, fearing the worst results. All was quiet around, but as he approached the door a voice fell upon his ear; listening, his heart was thrilled; it was the "voice of prayer; and such a prayer meeting as followed at that early dawn in the stable with a repentant sinner, you must imagine if you can. Let it suffice under the watch care of Bell,

he was at the church in the evening clothed, and in his right mind. Regularly every evening for three weeks he was at that *altar* until God converted him, and he knew it, too; saved, soul and body. The faithful Sabbath School teacher did not forsake him. Sabbath morning he was introduced into the Sabbath School, soon joined the church, and for ten successive years lived a devout Christian life, and died a most triumphant death. It was "*grace*," not a "mere pledge" that saved him. He never fell or faltered. Our Sabbath School record shows him as filling important stations therein for successive years. (Query: Is it not the best way to save an intemperate man to get him soundly converted?) When dying, his last request was, "Take me to my church when dead, set my coffin in my accustomed seat and let the minister point to it and say, a sinner saved by grace."

Among our most devoted and earnest Sabbath School workers in years agone was Mrs. Rebecca Tittamer. She was conspicuous in her work, for gathering a large class of half-grown lads; many of them from very poor families in the city. Those who needed she helped to clothe, and one evening in a week, rain or shine, she had her class together, sympathizing with them, advising, praying for them, and making them feel if they had one "*friend*" living, it was Mrs. Tittamer. She visited them days in succession, that she might the better know their habits of life, and counteract if possible, evil influences. A delicate lady, and yet a power in the church and sabbath school. It was more than her meat and drink to hold in her grasp these youths, and save them. Passed in the prime of life to her home in Heaven, The day will come when she will say in the presence of God and Agels, "Here Lord, am I and my sheaves! those thou gavest me." In June, 1892, the

writer grasped the hand of a man in middle life, who was once in the class of Mrs. Tittamer, and who, with tears in his eyes, named the name of Mrs. Tittamer as "the instrument of his success in business and the salvation of his soul." How many such will rise up in a coming day and call her blessed.

The minister, who attended the funeral of Mrs. Tittamer, among other things said thus:

The retrospect of *this* life is to me and to many, of thrilling interest. I have watched it with interest for 40 years. I have known it from the cradle to the grave. I can recall to-day, the smile of infancy, the prattle of childhood, the blush of early womanhood. I have vivid recollections of the hand in hand journeying of this daughter with her widowed mother, as for many years they were all in all, to each other, and God their friend. I remember her as the Sabbath-school scholar, the penitent at God's altar, and the early consecration of herself to God and his church. I have known her in "holy wedlock," journeying with one, now bereaved and sorrowing; and how many have known her, as a devout Christian woman; upon whose heart the altar fire was ever burning; whose hands were ever full of loving and tender ministrations; whose sympathies were well nigh unbounded to the poor, the unfortunate, to the stranger within our gates.

Many young men were led to Christ through her instrumentality, and her weekly meetings with these persons, her tears, advice, encouragement, and prayers, her continual looking after, in sunshine and in storm —all of these marked her as one of the most persistent, loving, and effectual, of our Christian workers.

God has taken one of our most earnest, devout Christian women; one whose meekness, whose humility, love, faith, purity, whose earnest work for

God is rarely excelled. Over her life God reigned. Not less over her *Death.* It was meet, that after such a life her sunset should be without a cloud. Not a shadow, over the closing scenes of her pilgrimage, save the physical suffering, and weariness of exhausted nature. No fear. Under the consciousness of dying her calm response was, "Wasting; Watching; Waiting!"

The day before she died, when she could scarce lift a hand, or speak a whisper, from a sudden inspiration she rose suddenly in her bed, and in a clear voice, and with much energy, sent a message to the church as follows:

"When you meet my poor boys in the street, speak to them kind words; kind words will cost you nothing, lead them in the right way. Care for these; I cannot, *now.*"

She fell back upon her pillow and whispered, Going to Heaven! Rest for the weary! Her last words were, "*Going to Heaven.*" Rebecca Tittamer, "through the gate, into the city."

"Where, angels themselves cannot tell,
The joys of that holiest place;
Where Jesus is pleased to reveal,
The light of His Heavenly Face."

"Where, caught in the rapturous flame,
The sight beatific they prove,
And walk in the light of the Lamb,
Enjoying *the beams* of His Love."

In the Sabbath-school, of which we have been speaking, there was what was familiarly known as the "*Reserve Corps*": Hetty Marshall, Rebecca Tittamer, Isabel Fanning, Mrs. Doct. A. B. Harvey, Elizabeth Hall, Sally Hawkins, Mrs. A. Champlin, Lucretia Marble, Allie Lent, Mrs. Louisa Reynolds. They were always supposed equal to any emergency, and they never failed.

The "Alumni" of the Washington Street Sabbath School, who passed into the traveling ministry, were as follows: Jacob Shaw, Wm. Blake, —. Dayton, —. Brice, A. C. Foss, L. M. Vincent.

Worthy of marked distinction, a member of the Washington Street M. E. Church Sabbath School, was Mrs. N. Mansell, *nee* Monell, who was received into the church under the pastorate of Rev. L. M. Vincent, and who dedicated her life to missionary work in India. Nineteen years has she spent in that heathen land, in devoted missionary labor. In 1891, with impaired health, she returned to visit the home of her childhood. In September, 1892, she returns to India to labor, to live or die as God sees fit. India has heard from the Sabbath School of Washington Street M. E. Church.

I cannot refuse to gratify the desire and solicitation of friends, to insert in this volume, the sketch, delivered at the funeral of our beloved Brother Wm. S. Morgan, so prominent in Sabbath-school and church:

How true as quoted, and full of tenderness, "Our bitterest sorrows are enfolded in our greatest delights." Sooner or later homes mean heart breaks, and love means loneliness. Love must always bear a cross, and the more nearly divine it is, the deeper is the mark.

> "God gives us Love! Something to Love
> He sends us, and when Love is grown
> To ripeness, that on which it thrives
> Falls off, and Love is left alone."

This man was my brother in Christ. An intimacy of well nigh 60 years has been as a golden band welding our hearts; and in all these years, never once disrupted; not broken now; only God has added one more link to the chain which stretches out to the home beyond.

Much of the burden of this hour is lifted in the sweet assurance of our blessed Redeemer, to wit:

"In my Father's House are many Mansions; if it were not so I would have told you. I go to prepare a place for you! and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, ye may be also."

If I was asked to-day whither has our departed brother gone, I should answer without misgiving, "Look ye to the prepared place." "The House of many Mansions"; at *Home*, with *God* and *Angels*.

With his body in our presence, our thoughts turn to "death," to separation, and the whole catalogue of *ills* which follow in the train of death. We all apprehend these, and dread them. In our childhood they stared us in the face, and our fear thereof drove us to parental arms. In youth, manhood, extreme age, this dread of dying, is the foe of our peace, our ambitions, our hopes. It is a very "taint" to all our pursuits and purposes! an ever present consciousness, that despite all we gain of worldly good, and all we escape of evil, we cannot escape death.

How cheering then the words of our "Redeemer" quoted a moment since, portraying to our vision an "*Existence*" bright and beautiful beyond. Words implying a "reunion," after "separation"; implying "exemption," after all our "suffering," in the body; implying "immortality"; that there shall be no more death. So death is not a "*finality*," the end of our Being.

Our thoughts are daily reaching out to the end of our pilgrimage, to the last fearful stroke, when disease has baffled the profoundest skill of the physician; when scalding tears fall upon the face, we have looked upon so long, and loved so much, when hearts are broken, and the link which has bound life to life is severed, but when this fearful stroke has fallen there comes back to us as a *refrain* from the city of God:

"In my Father's House are many Mansions. I go to prepare a place for you."

This does not imply a "New Creation." This announcement of our Redeemer was not the hour of *Heaven's Birth.* The song of Redemption had been sung there near 4000 years before. Its first note fell from the lips of righteous *Abel,* who, though in the angels' presence, yet solitary and alone, sang the first song of Redemption, "unto him who loved us, and washed us in his own blood, to him be glory forever and ever."

So when the Lord Christ announced "I go to prepare a place for you," it was not that Heaven's light was now to be created, and its music first sung. These words have a spiritual significance, and they present the fact that Christ was to become our "surety." "Surety" for our full and complete redemption of soul and body; a redemption no longer a subject of promise and prediction, "*but an accomplished fact*;" stamping it with the seal of his own resurrection, that ever hereafter death could only reign by "sufferance," not by "right." So, I go to prepare a place for you into the Holiest, by a new and living way by my own blood. And if I go, I will come again and receive you unto myself, that where I am there ye shall be also. I go, men will make me captive, crucify, and bury me. But, "if I die, I shall live again," "and because I live, ye shall live also." Wondrous revelation this, a glorious vision bursting on wrecked humanity, portrayed by divine lips. It is as if the Master said, there shall be purpose in my "death." By dying, I shall prepare the "place" and the "way." There shall be purpose in my "burial." In the grave assigned me I shall plant the "seed" of a "new existence," which in due time shall germinate, and the fruitage of that seed shall be a harvest of un-

dying bodies of every kindred tongue and people under Heaven; a multitude no man can number, reaching back to the first guilty pair, and forward to the end of time, stamping with immortality the whole created intelligence of God.

With such a revelation as this, our departure from earth, should have less of sorrow and more of delightful anticipation. It is but a removal from one department to another. The transition is from this earthly tabernacle to the building of God, our temporary separations are but the prelude to our eternal reunion. And the dreaded *river* from which we shrink becomes, in the language of a little child dying in the arms of a beloved mother, "*Only a little brook after all.*" This revelation "is the substance of things hoped for" the evidence of the unseen. *Our faith* must grasp it as such. It is the want of "*faith*" that makes every dark cloud in our horizon portend the lightning and storm, that resolves our every-day experience of life into a sad and calamitous condition. This should not be so. While our mercies are from God, the appropriation of them is with ourselves through "*faith,*" and our faith should make real unto us the immutability of God's promises, the tenderness of His care. *Faith* has but one response to *God's providences that we cannot fathom*, "God reigneth." This faith in God *comprehends* God, *links* us to God, and makes God available to us in every extremity of life and death. God reigneth! But let us not suppose because of this, that every sea of life must be calm and placid, every sky serene, every path stoneless, God reigns in the *frost and ice* as well as in the genial breath of spring, fragrant with flowers; in the storm, as in the sunshine; in our afflictions as well as in our comforts. It is all the same as to the truth in question, whether

he rides upon the wings of the wind, or whether his tread be as the stealthy tread of the mother around the cradle of her first born.

Very few have excelled our Brother in the power of this *faith*, and why ? He wore a panoply Divine. *His* was a "*character*" that opened wide the portals of Divine grace, through which beamed a light that revealed God to him as a loving father, and the ministrations of his Providence as expressive of parental care. With him, "*character*" was the first and highest thing. His motto was, like that of Goethe, "The history of a man is his character." In perfecting this, he sought the inspiration and pattern of his manhood at the highest source, the life and teachings of our Blessed Redeemer. His earthly pilgrimage reached a period of *seventy-nine years within four days.* Its wholesome fruitage, and whatever commends itself to our admiration and love is due to "*Christ.*" To God he gave his heart, to Him he dedicated his life, more than fifty years ago.

When he gave his heart to God he consecrated his life work to the church of his choice ; and rare is the man whose fidelity and constancy, whose love to the house of God and the appointed means of grace " excelled him. He ranked among the first of his brethren in zeal, devotion, liberality and perseverance, never faltering until "the keepers of the house began to tremble," and "the grasshopper became a burden."

In the Prayer Meeting, the Sunday School, over which he presided more than twenty years as its superintendent, he was building up his own "*character,*" and modelling others. His *religious* character was developed as well in his "*business*" as in the sanctuary where he so delighted in singing the songs of Zion. Nearly fifty successive years he was a leading merchant in our city, commanding the confidence

and respect of the entire community, and his name to-day is like precious ointment poured forth. His religious character was developed in his home, of wedded life, just passed fifty-three years. Whether as priest at the family altar, or in the social intercourse of the household, upon him rested a Divine benediction. His home was a "Bethel" where peace reigned and God dwelt. A gentleman of the old school he was rarely excelled in his gentlemanly demeanor. His politeness has passed into a proverb. His social life, genial in the extreme, developed in his advanced years the "vivacity of youth." He seemed never to grow old. Paradoxical as it may appear, he was a "*young, old* man," until stricken down with disease about five months prior to his death.

Never in his life was his "*Religious Character*" more fully developed than during his lingering illness and in his peaceful, quiet death. There is something always enchanting "in the *chamber* where the good man meets his fate." I always linger here with solemn delight and never do I feel more in the immediate presence of God and angels than in the room of the dying Christian. There God dwells, chariots are in waiting, angels whisper. My faith is never shaken by the variety of exercises there developed when life's work, and "*character*" are well wrought, to completion. It is all the same, whether the *departure* is like the infant smiling in its last wakeful moments, resting upon the bosom of its loving mother, or like a triumphant victor, who proclaims his conquest by a shout long and loud. It is all the same, whether the approach of death is by measured tread and slackened pace, making the night long and the dawn of the morning slow, or whether he strikes quick and sudden as the lightning's flash. Even "Sudden Death," is "Sudden Glory." We need no dying utterance from this good

man's lips to tell of a prospect bright beyond. His life is the index of his destiny over and beyond the swelling flood. Patiently submissive, with invigorated *Faith*, with hope as an anchor to the soul, never doubting, or fearing, he reached the end. Gently, was the silver chord loosed and the golden bowl broken. He "*fell on sleep*," waking to join the church of the first born in Heaven. Oh, voiceless land, through whose closed gates none come back to tell how eloquent art thou in thine unbroken silence of garnered love, of burdens laid down, of eternal rest, and praise. Farewell precious brother, not for long !—only till the day breaks, and the shadows flee away.

"Rest comes at length, though life be long and dreary,
The day must dawn, and darksome night be past;
All journeys end in welcome to the weary,
And '*Heaven*,' the heart's true *home*, will come *at last*."

Families.

Among the families who gathered at the altars of the mother church in its early days are names that will not be forgotten while the church lives. Their devotion to the interests of Zion, their prompt and faithful attendance, their liberality and personal sacrifices for the church are not easily excelled. : The Morgans, Reynold's, Armstrong's, Brewer, Rundle, Stantons, Hyde, Williams, Hopkins, and others.

Several passed from the mother church to the new and later branches, Cannon street, Hedding, and continued their devotedness until God said, it is enough, "come up higher." These were large families in the main, and some of their posterity still linger, "pressing toward the mark for the prize." These of olden time nursed Methodism in its infancy, supplying it with all things necessary for its temporal existence, not withholding their most ardent endeavors for the church's spiritual welfare. No stress of weather, no worldly amusements, no luxury at home and comforts of the fireside kept them from the house of God. It was their refreshment and pleasure, the stated means of grace. For the care of the church they were like a break-water at the entrance of the harbor, a sure defence. They were guards against encroachments, and "watchers" that the fire on the altar of the sanctuary "never went out." Watchers, toilers, care-takers of God's heritage, behold the fruitage !

The "social element" of the church in days agone is not exactly "one of the lost arts." The remnant remains, and has yet some attraction and frequency. It is a pleasant memory, how the social and religious

were combined in days long agone. Never a "social gathering" then, that was not invariably sanctified by prayer, by devotional exercises It was deemed a serious drawback to all social interviews, the lack of the conscious presence of the "Master," which was seldom the case. And many a cloud of mercy, many a passing shower of Divine grace was wafted to the sanctuary in answer to the prayer's offered in "social life." The church's benefit "was the early and latter rain." Is it not a serious question how far "business" in its drive and hurry, how far the enticement to stay at home after a wearisome day of toil, how far the world has entrenched itself at the very gate, between social life and the church, and barred it; notwithstanding social life hallowed by Divine influences has been, and may be, an efficient instrumentality in the spirituality of the church in the conversion of souls.

A record of some of the early members of the Methodist Episcopal Church in Poughkeepsie, mostly of the "Mother Church." We wish that our space, and facilities were sufficient, for a full and complete record To resurrect them all would be to present an exceeding great army. Nearly all of this record, have passed to the church triumphant.

WHEN ADMITTED.	NAMES.	WHEN DIED.	AGE.
1788	Elijah Morgan, Sr.	1815	63
"	Lavina, his wife	1838	86
"	Elizabeth Thacker	1841	83
1790	Gabriel Armstrong	1830	
"	John Stevens	1836	92
1805	Charles H. Duncomb, (These five formed First Methodist Class in Po'-keepsie.)	1812	40
"	Polly, his wife,	1812	39
"	John Giles,	1855	76
"	Peter Ladue and wife,		
1806	Jesse Rundle	1871	94
"	Ann, his wife	1876	60
1809	Joanna Haywood	1839	91
1810	Moses Armstrong	1826	
1811	Elijah Morgan, 2d.	1857	74
"	Nancy, his wife	1870	80
1812	Sarah Richardson, wife of Rev. M. R.	1857	65
1815	Hannah Luckey	1866	75
1812	James Bell	1843	55
"	Elizabeth Ann, his wife.		
1815	Eliza Stanton Bates, Cannon St.	1888	90
1812	Elizabeth Near	1876	
1815	Stephen Armstrong	1864	73
"	Catharine, his wife	1863	70
1814	Emily Babcock	1854	

WHEN ADMITTED.	NAMES OF MEMBERS.	WHEN DIED.	AGE.
"	Joseph Williams	1862	
1812	Thomas Simpson and wife		
1814	Thomas M. Brewer	1871	
"	Ann, his wife		
1812	Amelia Hunt	1830	
1810	Jane Maria Jewett, wife of Rev. W. J.	1858	
1814	Andrew Smith	1857	
1815	Charles Davis	1865	76
"	Sarah, his wife	1863	64
"	Pink Carr, (colored)	1878	90
"	Jeremiah Banker	1861	65
"	Ellen, his wife	1863	64
1820	Elizabeth Reynolds, mother of Reynolds Family so frequently referred to	1863	78
1823	Charlotte Monell	1853	56
"	Liberty Hyde	1887	77
	Jane, his wife	1890	82
1826	Gideon H. Osborn	1840	
1824	E. B. Bailey	1848	54
1828	Robert Hoffman	1836	
1829	Phoebe Fanning		
1830	Charity Briggs	1877	83
1827	Seneca Halloway	1889	85
	Albert Champlin	1885	72
1830	William Berry	1879	69
"	Aaro F. Palmer	1885	80
"	Susan, his wife		
1831	Martha B. Law		
"	Rebecca Gay	1858	
"	Charity Van Kleeck		
"	Rosanna Van Kleeck		
"	Harry Kidney	1881	78
"	Silva, his wife	1886	80
1827	Jane Rundle	1891	80
1831	Rachel and Maria Rundle		
"	Sarah Rundle		
"	Patience Flagler	1837	
1832	Josiah Williams	1864	
1849	Augustus Jillson	1871	73
	Charles Storm	1862	54

WHEN ADMITTED.	NAMES OF MEMBERS.	WHEN DIED.	AGE.
	Louis H. Halpin	1890	54
	Doct. A. B. Harvey	1882	65
	Charles Armstrong		
	A. T. Wainwright, the father of the sainted Mrs. B. H. Trowbridge who died in	1891	
	George H. Adriance, to whom, Sudden Death was Sudden Glory		
	STILL SERVING, 1892, IN ACTIVE SERVICE.		
1849	William Bodden, George E. Cramer, James F. Marble, Doct. Downing, James Myers, Hickock, Card, Dates, Carpenter, Van Kleeck, Palmer, Morey, Williams, W. T. Reynolds, McNamee, Lent, Caughey, Dauchey and others we would love to mention did our space permit.		
	STILL VIGOROUS WORKERS IN TRINITY CHURCH.		
	Jno. P. H. Tallman, Corydon Wheeler, James D. Burgess, Richard R. Hayman, James W. Rust, J. J. Bahrett, J. W. Barratt, John Lyke.		
	PROMINENT WORKERS IN HEDDING CHURCH.		
	Solomon B. Wheeler, William Halpin, Isaac Secor, William T. Frost, John Shickle, Eli Sutcliff and others.		

Class Meetings.

Class Meetings were co-eval with the birth of Methodism. "Joining Class" was synonymous with "Joining the Church."

Every class had its duly appointed leader, appointed by the pastor, whose authority in this matter was supreme.

A "*Wilful Neglect*" of "class" was in this early day of Methodism, and for long years after, deemed a sufficient cause for depriving the delinquent of membership in the church. By discipline they were "laid aside." The cause to be named to the society, "A neglect of duty," not immorality. This law of the church has been modified many years since.

The first class leader in the Methodist Episcopal Church in Poughkeepsie was Charles H. Duncomb. The original paper is now before me. He served as leader from 1805 to 1812, when God called him home.

It will be of interest to many to know who composed this first class. They are as follows, with the form of the paper, and a copy of its original entries. The letter B in the first column signifies "believer," in contrast with S, "seeker"—as generally appeared in all class-books. The column following each name denotes their "stations in life" so-called: as M, "married;" W, "widow;" S, "single." The figures denote their weekly or monthly class collections for the support of the church and ministry:

NUMBER.	STATE.	MEMBERS' NAMES.	STATIONS.	COLLECTIONS.	
1	B	Chas. H. Duncomb.....	M	50	50
2	B	Polly Duncomb.....	M	50	50
3	B	John Giles.....	M	50	50

NUMBER.	STATE.	MEMBERS' NAMES.	STATIONS.	COLLECTIONS.	
4	B	Richard Armstrong	M	50	50
5	B	Elsey Stanton	M	25	25
6	B	Moses Armstrong	M	50	50
7	B	Hannah Armstrong	M	....	..
8	B	Sarah Coval	M	....	..
9	B	Jesse Rundel	M	25	25
10	B	Anna Rundell	M	....	..
11	B	Monmouth Purdy	M	50	50
12	B	Betsey Weddle	M	25	25
13	B	David Downing	M	50	50
14	B	Deentah Downing	M	....	..
15	B	Phœbe Cooper	W	25	25
16	B	Polly Seabury,	S	....	..
17	B	Catharine Bogart	S	25	25
18	B	Mary Covel,	M	..	..
19	B	Thirzy Armstrong	W	12	..
20	B	Peter G. Palen	M	50	..
21	B	Margaret Palen	M	....	..
22	B	Lemuel Conklin	M	....	..
23	B	Mary Conklin	M	....	..
24	B	Peggy Place	S	....	..
25	B	William Weaver	S	12	12
26	B	Jas. McBride	S	25	12
27	B	Nathan Smith	S	12	25
28	B	Robert Relay	M	....	..
29	B	Mrs. Relay	M	....	12
30	B	Joanna Seabury	S	....	..
31	B	Elijah Giles	M	....	..
32	B	John Tompkins	S	....	..
33	B	Elijah Thacker	W	32	..
34	B	Huldah Tice	M	....	..
35	B	Robert Dixon	M	50	..
36	B	Betsey Dixon	M	....	..
37	B	——— Morgan	M	50	..
38	B	——— Morgan	M	25	..
		Phœbe Titus, (colored)			
		Countes Tabor			
		Jane Tabor			
		Lacy Sloan			
		Penitence Crook			

Following this first class paper is the next original class paper, now in possession of the writer, date 1813, Moses Armstrong, leader, endorsed as follows: "The Friday before each quarterly meeting is a day of fasting and prayer, by order of Discipline."

Signed, WM. ANSON,
MARVIN RICHARDSON,
COLES CARPENTER,
Preachers.

Fifty-two members on second paper.

Protestant Churches in Poughkeepsie, and their Unity.

This feature is marked and prominent. It would be difficult to conceive a more harmonious religious community than this. Though of different names and creeds, their differences are not a *bar* to their Christian fellowship and harmonious working. If there be strife among them, it is, which shall do most for God and the salvation of the people. Not a gathering of any creed or sect, on any public occasion, but you may witness on the platform of speakers, representatives of all the Orthodox churches. "Their fears, their hopes, their aims, are one." Three of their present pastors have celebrated each, their twenty-fifth anniversary of pastoral service. Rev. Dr. Wheeler, eight years since, and is now in the thirty-third year of his pastorate. Doct. Van Gieson and Dr. Crary the present autumn; very long pastorates are the exception to the rule. Doct. Cuyler, a pastor long years agone, served the First Reformed Church, within two weeks of twenty-five years.

Summary of Churches.

The Reformed Church is the oldest ecclesiastical organization in Poughkeepsie, dating back to 1716. It was endowed by the Colonial Government with rich gifts of land.

The first minister was Cornelius Van Schie,

his ministry dating	1731	to	1734
Following was Benjamin Mencrina	1745	"	1755
Jacobus Van Nist	1758	"	1761
Henricus Schoonmaker	1763	"	1774
Isaac Risdyke	1765	"	1772
Stephen Van Voorhes	1773	"	1776
Solomon Fraleigh	1776	"	1780
John H. Livingston	1781	"	1783
Andrew Grey	1790	"	1793
Cornelius Broweva	1794	"	1807
Cornelius C. Cuyler	1808	"	1833
Samuel A. Van Nnanklie	1834	"	1837
Alexander M. Mann	1837	"	1857
George H. McEckron	1858	"	1866
A. P. Van Geison	1867	"	1892

His 25th anniversary was celebrated Sabbath, October 16, 1892. The church reports 528 members, and a prosperous Sabbath-school.

The Second Reformed Church was organized in 1847. This church was dedicated in 1849.

The succession of pastors is as follows:

Rev. Charles Whitehead	1849	to	1852
Charles S. Hegeman, D.D.	1852	"	1871
Joachim Elmendorf, D.D.	1872	"	1886
F. A. M. Brown, D.D.	1887	"	1889
Rev. Wm. Bancroft Hill, installed pastor.	1890		
Present Membership			321
Sabbath School Scholars			121

By this record the Reformed Churches have had over 130 years of settled ministry in Poughkeepsie.

The Protestant Episcopal Church was organized in 1766. Services were held as far back as 1750. The parish received charter, 1773, from George III. The first church was built in 1774.

The succession of rectors, as follows:

John Beardsley	1766	to	1777
Henry Van Dyke	1787	"	1791
George H. Spieren	1792	"	1795
John M. Sayres	1796	"	1798
Philander Chase	1799	"	1805
Bazzillai Bulkley	1806	"	1809
Joseph Bentice	1810	6 months.	
John Reed, D.D.	1810	to	1845
Homer Wheaton	1846	"	1847
Samuel Beuel, D.D.	1847	"	1866
Philander K. Cady, D.D.	1866	"	1874
Henry L. Zeigenfuss, D.D., arch-deacon and present rector	1874		

The Holy Comforter Church was organized in 1860.

The succession of rectors, as follows:

John Scarborough, D.D.	1860	to	1867
B. F. Crary, present rector	1867		

The St. Paul's Church was organized in 1835.

The succession of rectors, as follows:

T. W. Hatch	1836	to	1842
Philip E. Milledolen	1843	"	1845
Albert D. Traver, D.D.	1845	"	1866
Stephen R. Synnot	1866	"	1885
Frank Heartfield, present rector	1885		

Communicants of the Christ's Church	500
" " Holy Comforter Church	394
" " St. Paul's Church	348

The Presbyterian Church was started in 1762 and reorganized in 1826. In 1826 Rev. Alonzo Welton was installed pastor, followed by Reverends Page, Eaton and Ludlow, whose united pastorates count 25 years and 11 months. The present pastor, Doct. Wheeler, was settled here in 1859, and is now in the 33d year of his pastorate, the "*oldest effective minister*" in this city. His has been a

pastorate of marked and rare success. Their present membership is 471, and a very large and flourishing Sabbath-school.

The Orthodox Friends had an early beginning and now count 180 members, a large attendance.

The Hicksite Friends statedly meet in Lafayette Place.

The Baptist Church was organized 1807. Their first pastor was Rev. Francis Wayland, then followed Rev. Lewis Leonard, Rev. Dr. Babcock, Rev. J. Hyatt Smith, Rev. Wm. Vanloon, Rev. W. O. Holman, Rev. Loomis, J. B. Brocket, Rev. W. H. Wines, pastor nine years; Rev. Roland D. Grant, H. B. Groce. The last five years, Rev. Ransom Harvey. Present membership, 543.

The Congregational Church, an offshoot of the Presbyterian, was organized in 1837. The Rev. Wayland Spaulding is now pastor. Installed in 1884.

Succession of Pastors:

Rev. A. Underwood.....	from	1837	to	1844.
" Levi F. Waldo.....	"	1844	to	1854.
" C. D. Rice.....	"	1855	to	1860.
" Moses C. Tyler.....	"	1861	to	1862.
" J. L. Corning.....	"	1863	to	1868.
" Henry Loomis.....	"	1869	to	1871.
" J. Beecher.....	"	1871	to	1875.
" Edward Lawrence,.....	"	1875	to	1883.

Present membership, 290.

The Jewish Synagogue, corner Vassar and Mill, was organized in 1845.

The German Lutheran, Grand near Union.

The Roman Catholics have three churches.

The Methodists now have five churches, including Zion M. E. Church, at 102 Catharine street. Founded in 1840. Remodeled 1890. The others as follows:

Washington street, the mother church; Trinity, formerly Cannon street; Hedding, in South Clover street; German, Bridge street, Rev. J. Lutz, Jr., present pastor.

Their aggregate membership is two thousand, with one thousand children in their sabbath schools.

The Church and our Obligations.

What is a church, or what is the true Holy Catholic church of our Lord Jesus Christ ?

It is quoted in the discipline of the M. E. Church, "The visible church of Christ is a congregation of faithful men in which the pure word of God is preached and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same." In an ordinary Ecclesiastical sense, the membership, composing a religious body. "No one form of church organization can be determined as absolutely right, so that all others are absolutely wrong." It may be one body, or many, without denominational distinction, or as a body of whom Christ is the sole head, subordinated or subdivided into sects or parties, as we find in our communities, known as Presbyterian, Baptist, Methodist, &c., nominal distinctions of sect or party. An essential characteristic of all such, being "Supreme love to our Lord Jesus Christ." The head and author of the true church is Christ. Col. 1:18. And He (Christ),is the head of the body, the church, who is the beginning, the first born from the dead, that in all things he might have the preëminence.

In Eph. 5:23, it is also written, Christ also loved the church and gave himself for it, (ve. 26), that he might sanctify and cleanse it, &c., present (ve. 27), it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be Holy and without blemish.

The church of our Lord Jesus Christ is made up of an individual membership, of those who acknowledge

Christ as the "Supreme head," and none other, "the chief corner stone" and none other; of those who form a voluntary alliance with Christ, accepting Christ in all his offices of "Prophet," "Priest," and "King."

This alliance with Christ involves personal consecration to Him of all we have and are, a union with Christ, after the "similitude of the branch and the vine," "a life hid, with Christ, in God," which is not even broken by death, but involves a transfer to the "invisible" church, "the church triumphant." If our view be correct herein is implied and expressed a "*union*" between the head of the church and its members. It will be clearly and readily seen, that "union with the church" is not a mere assent of the will to have a name recorded on its records. In this there might be a name to live, *i. e.*, kept in remembrance, and the spiritual life be wanting, which would be a false representation, a species of hypocrisy, "Christ condemned." "Non-conformity" to the world is an essential characteristic of church membership. "Ye are not of the world" said Christ, "I have chosen you out of the world," and again "Be not conformed to this world."

But why join the church?

1st, Because Christ's true followers are commanded to confess Him before men. Mat. 10:32. It has been well said, "a Christian community was not an accident of Christ's ministry, nor an arbitrary institution; it was a necessity!" Christ said, "follow me." He who obeyed must needs follow in company.

The multitude converted at Pentecost are declared to be "added to the church," and the apostles always acted on this assumption. If, then, Christ instituted a church a body of believers, if this organization is the object of his peculiar love and care, is it not manifest, that a true regard for Christ binds "us" no less than

those of apostolic days, to confess Him through the same medium, and to honor what He so loved?

The assumption often made that "I have no need of the Church; can do as much good *outside as in it*," is vain and futile.

Would you say if you owned a plant of rare excellence and value, that it would thrive as well outside the vineyard, on barren waste, as in the richly cultivated garden and under the watchful care of a skillful florist.

Would you thrust your child outside your home without a father's counsel or a mother's loving care, and expect from that "waif" all the virtues of noble manhood and grand successes of the noblest and best instructors?

The care, the culture, protection of the church are indispensable where the opportunity is ours. The church might do without *you*, but what can you do *ignoring* the church?

Would you develop as a true Christian in all the graces of a Christian manhood, would you "shine as a light in the world?" or be as a "tree planted by the rivers of water?" if so, then live hard by God's altars and let the church of God be your abiding place, the home of your youth, your field of earnest, diligent toil in your stern manhood, your rest, sweet rest, in time of old age.

But you say churches differ in their creed, and how shall I best determine which church to join.

This is a matter often difficult to decide. There are so many different relations, circumstances, conditions, meeting one just at this point, that you will often hesitate.

I cannot suggest just where your steps should always lead you. Let it suffice to say, in a matter of such grave importance, that, any and all "worldly

conditions" should be subordinate. The issue you realize, or ought to do, is an "eternal one." Hence, you should recognize as far as possible: the purest doctrine of God's word to be "believed" an essential characteristic of every true church; the greatest helps to advancement in "the Divine life" considering the church a "nursery," and preëminent in your consideration; "the *field*" you are about to enter, where you can do most for God, your own soul, and the church.

In church relationship you are not only seeking your *own* but Christ's. Where are you best fitted; in what field for an abundant harvest?

You will not then be swayed by earthly companionship, or by a popular church, speaking after the manner of the world; or by the greatest liberty a church may accord you in a round of fashion and worldly pleasure. Such motives should be a bar to your joining any church, and show at least your unfitness so to do.

This joining a church is one of the grand and important steps in becoming a disciple of Christ. It is not impossible that just at the threshold of your church relation there may be need "of a severing a right hand," or the "plucking of a right eye," but if so the recompense is ample.

It is enough for you when the Master says "Follow me," to go forward at all hazards, seeking earnestly Divine guidance in matters of relation, companionship, doing or not doing, doctrines, usages, helps and hindrances; let all these be a question between God and your own soul, and for the *soul's* best good.

If it is a question *when?* as well as where? "Work while the day lasts!"

> "The mill can never grind,
> With the water that is past."

Ask of God "what wilt thou have me to do?"

And here we bid you God speed. "Have a conscience void of offence toward God and toward man."

"Whether ye eat or drink, or whatsoever ye do, do it to the glory of God!"

How They Died!

A question of no little interest may arise, how did these noble men, and early toilers die? We do not mean to intimate that in other churches they do not die as well, but we express the fact of a happy and very close analogy between their experience in life and in death! *Triumphant!*

ELIJAH HEDDING, D.D.

Elijah Hedding, D.D., one of the most eminent and laborious bishops that the church has known; for many years a resident of Poughkeepsie, and who died here, experienced a severe attack of disease December 28, 1850.

In the afternoon of the first attack, after the severity of his distress had subsided, he said to Rev. L. M. Vincent, "I expected to die this afternoon. I fully believed the hour of my departure had come, but oh! how mercifully I was sustained. I had no fear of death, or eternity. I felt that through the merits of of Jesus, my Saviour, alone, it would be well with me, and knew if my work was done and God ordered my discharge, it was right, all right."

After his second attack, he said: "In all this, the enemy was not permitted to come nigh me." On the 7th of May, 1851, he made the following record by the assistance of an amanuensis. "I have now been confined by affliction more than four months. I have realized the truth of that wonderful word, 'My grace shall be sufficient for thee.' When the storm first burst upon me, and the wind howled, the waves roared, the surges beat upon my head, and the deep yawned, Nature said, a shattered ruined wreck, you

are ; the proud waters will soon come over you ! But by faith, I saw Jesus walking on the water and heard him say, ' It is I, be not afraid,' and my soul replied, ' Behold God is my Salvation,' 'I will trust and not be afraid.' "

A short time previous to his death several brethren met with him to partake of the Holy Eucharist He was deeply affected, and then said, " Brethren, my work is done on earth ; I am about to go hence ; but I have a good hope, that my soul will go to God in Heaven. I depend on Christ, and feel that he accepts me. I have ,no doubt of it. I am as conscious of it as I can possibly be of any thing."

March 31st, after extreme suffering, he said, " I have been wonderfully blest. I have served God more than 50 years. I have generally had peace, but I never saw such glory before, such light. Such clearness such beauty. Oh, what glory I feel ; it shines and burns all through me ! it came upon me like the rushing of a mighty wind, as on the day of Pentecost."

In his death struggle he said, " I trust in God and feel safe." His last words were : " I am happy ; filled ! " Who would not like such a translation ?

MARVIN RICHARDSON.

Another of those early heroes in Methodism, one who shared the honors of early and successful work ; and who lived to see the success of Methodism in all the region round about.

In 1808, in his 19th year, he commenced preaching, and for *forty-two* successive years, was an effective minister. He was 14 years on circuits, 13 years in stations and 15 years as presiding elder on districts.

For about five months previous to his death he was confined to his room and bed, suffering wearisome

days and nights, with never a single word of complaint or murmur.

During all these months his hope in God was as an anchor to the soul, sure and steadfast. His religious experience was not often exultant, but calm, sweet, abiding. He rested ; rested *in* Christ, and *on* Christ. He was often uttering those poetic words :

> " Other refuge have I none,
> Hangs my helpless soul on thee."

Often when tempted by the adversary he would say, " Jesus has kept me so long, he never will forsake me in a dying hour." Nor did he.

To the last, his feet were on the Rock. The day prior to his death, in response to the inquiry of a brother, " if all was bright beyond," he with great exertion, and marked emphasis, exclaimed, " Yes, all bright ! all bright ! Glory be to God ! I have no fear." The gates of the city of God opened to him, he was all ready, and more than willing to enter in.

Death came to him, not as a " Chariot of Fire," bearing him away in majesty and impressiveness, but as the quiet infolding of unseen wings ; no less divine, because so noiseless and gentle. One more herald of the Cross heard the Master's welcoming, " Well done ! " and passed in triumph Home to God.

FREEBORN GARRETTSON.

A pioneer of Methodism in Dutchess Counnty as well as elsewhere, died in complete triumph, September 26, 1827, in the 76th year of his age, and the 52d year of ministry. He formed the First Methodist Class in this city in 1805.

Preceding his death was a brief sickness of intense physical suffering, during which, his sky was without a cloud.

In every hour his soul was exultant, and he would say frequently, " I want to be with Jesus." " I want

to go Home." The nearer the approach of death, the happier he grew; and his last words spoken even in death, were "Holy," "Holy," "Holy," "Lord God Almighty," "Hallelujah," "Hallelujah."

CHARLES W. CARPENTER.

And what is true of Charles W. Carpenter, an honored minister of Christ, a pastor in Washington Street Church and the organizer of the Cannon Street M. E. Church?

On one occasion speaking of his conversion he said, (and he often said it,) "In the afternoon, while engaged in private (the very spot I well remember), I poured out my soul to God in prayer. I felt a sudden and glorious change of my feelings. My burden was fully removed. My soul was filled with inexpressible peace, and I arose from a suppliant position, not doubting but God for Christ's sake had pardoned all my sins."

How these Methodist ministers of olden time, spake of the knowledge of sin forgiven, and the witness of the Holy Spirit to their pardon and acceptance with God.

Charles Carpenter's theme, "Life Long," was redemption in the blood of the Lamb, a present and full salvation. It was his passport to the skies.

GEORGE COLES.

Once a pastor in Washington Street Church, physically a feeble man for many years; and often "through fear of death, subject to bondage." The last entry made in his diary, faithfully kept, was "Death does not seem so dreadful as formerly." As the hour of his departure approached he obtained through grace a complete triumph over this and every other fear, and longed for release! The last word he uttered when dying was "Hark!" as if some heavenly voice saluted him.

BENJAMIN GRIFFIN.

Another Poughkeepsie pastor. Just before his death he called his wife and said, my dear, "*I am going.*" Where? she inquired! "To Heaven!" was the quick response! "I am going up, up to be forever with the Lord, Halleluiah, Halleluiah, Halleluiah!" When he could no longer speak, on being asked for a signal," he raised first his right hand, and then both hands in token of victory, and fell on sleep.

WILLIAM THACHER,

As he approached the close of his pilgrimage enjoyed a holy triumph. In his severest agonies, he shouted, "Glory to God, I am happy in Jesus." "Jesus is so lovely to my poor soul. A sinner saved by grace." He died in full assurance of a blessed immortality.

PETER P. SANDFORD.

One of the noblest divines in our church, in the century which he lived. He died as good men die, calm, confident, and assured of everlasting glory. His dying testimony was, "I have prayed for a holy triumph, and I have it."

GEORGE S. HARE.

He had no fear of death. When dying and sup posed to be past consciousness, he exclaimed with emphasis, "Bless the Lord, oh, my soul, and all that is within me, bless his holy name."

Some of the loved ministers of Washington Street Church were not privileged to give a dying testimony by reason of accidental death, or by a sudden stroke that deprived of speech and life at the same moment.

Instance our beloved, W. H. Ferris, who was found dead in his bed, his wife beside him, not even she conscious of his departure.

And the lamented "North" crushed beneath the ponderous wheels of a locomotive, not able to utter his own name.

And there was King, Brown, McLelland, and Hatfield: the testimony of their victory was in their lives. Good and holy men, who wrought righteousness—and surely exchanged earth for Heaven.

Our men die right! "God buries his workmen, and carries on his work."

There was Foss, Chalker, Prentice, once pastors in Cannon Street Church.

There was Wakely, Culver, Fitch, King, and W. C. Smith, once pastors in Hedding Church.

"Servants of God well done!
Thy glorious warfare's past:
The battle's fought, the race is won,
And thou art crowned at last!"

In reviewing the past history of Methodism we are not a little surprised at its successes.

In 1780, the whole territory of the United States reported *one* annual conference, *49* preachers, and 8,000 members.

Passing on to 1805, we group together the first class, formed by Freeborn Garrettson in Duncomb's garret, of five members, the whole of Poughkeepsie Methodism. In 1892, Methodism counts fully 2,000 communicants in Poughkeepsie.

Looking over a large field we count in 1892 in the United States, and including our foreign missions, 131 annual conferences.

Ministers, Traveling and Local	60,272
Members and Probationers, 11th Census	4,756,297
Sunday Schools	54,202
Officers and Teachers	605,379
Scholars	4,609,336

Churches.....46,629
Parsonages.....17,353
Estimated Value.....$227,122,632

The census of 1891 reports the World's Methodist Family as 16,960,000 members.

What hath God wrought!

University of California
SOUTHERN REGIONAL LIBRARY FACILITY
405 Hilgard Avenue, Los Angeles, CA 90024-1388
Return this material to the library
from which it was borrowed.

BX
8249
P6
V5

THE LIBRARY
UNIVERSITY OF CALIFORNIA
Santa Barbara

THIS BOOK IS DUE ON THE LAST DATE
STAMPED BELOW.

Series 9482

UC SOUTHERN REGIONAL LIBRARY FACILITY
A 001 032 063 8

Univ
Sc